

Lesbians/Gay Men Join DC April Actions

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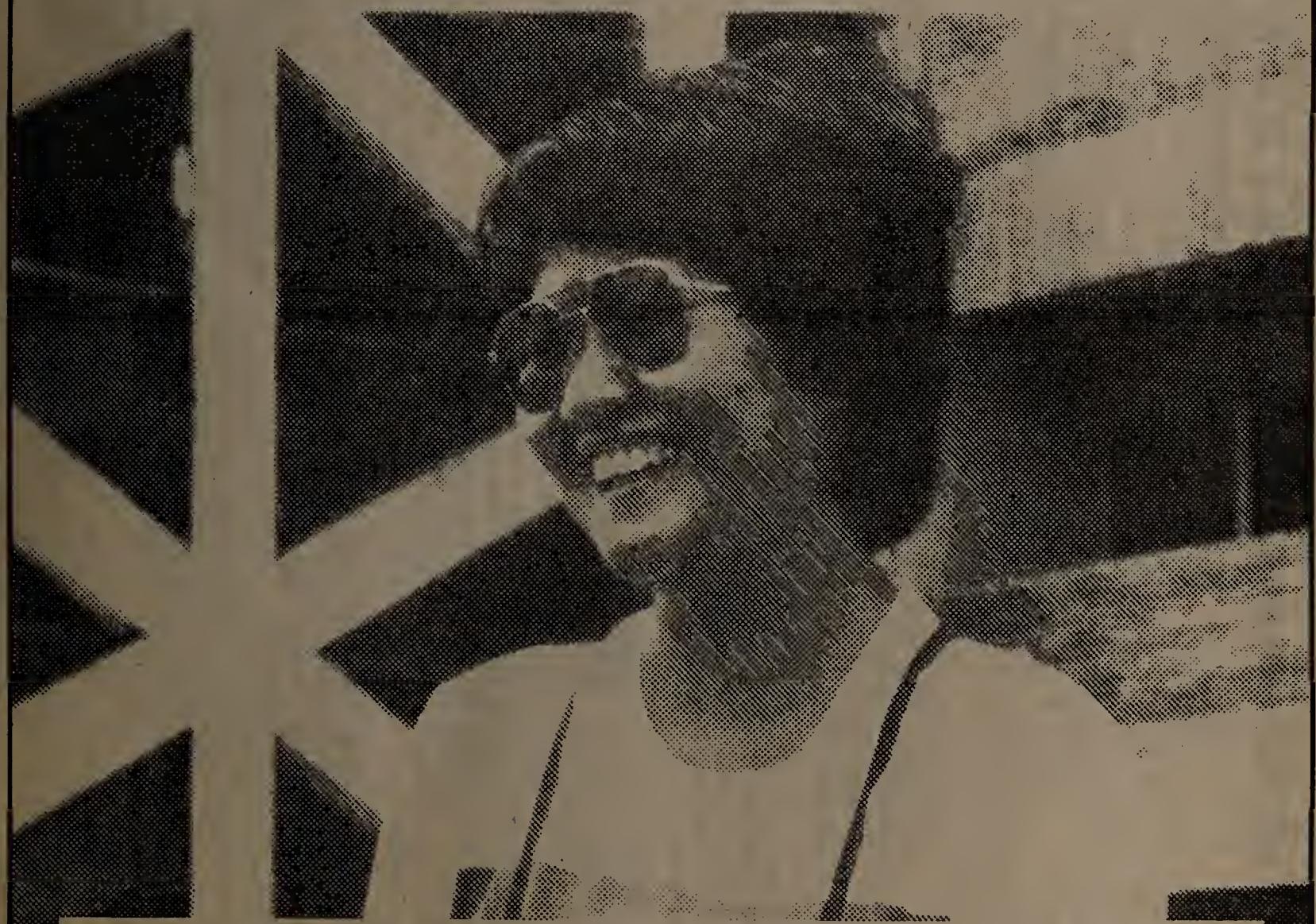
# GayCommunity News

THE WEEKLY FOR LESBIANS AND GAY MALES

BIPAD: 65498

## Mila Aguilar and the Philippines:

*Where Words Are Crimes and  
Poets Are Prisoners*



An Interview with Karin Aguilar-San Juan



# GayCommunityNews

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*Disenfranchised at greater risk*

## Boston AIDS Conference Discusses Quarantine Issue

By Christine Guilfoy

BOSTON — A two-day conference designed to examine some of the ethical, legal and social issues surrounding AIDS began on April 24, and is still in progress as *GCN* goes to press. Co-sponsored by Public Responsibility in Medicine and Research (PRIM&R) and the Tufts University School of Medicine, the conference features talks on individual liberties and public health policy, protecting the legal rights of people with AIDS, protecting the rights of research participants, and the development of public health policy and funding.

Speakers represent a variety of fields: medical providers, public health officials, gay and lesbian community activists, legal experts and researchers. Mervyn Silverman, the former director of San Francisco Public Health, gave the opening address to the audience of 150. Other presenters and panelists include Edward Brandt, the former assistant secretary of Health and Human Services; Johanna Pindyck, vice president of the New York Blood Center; Alvin Novick, president-elect of the American Association of Physicians for Human Rights; Michael Callen, co-founder of Gay Men with AIDS; and Jeff Levi of the National Gay Task Force.

In one of the early panels, Alvin Novick discussed quarantining, an issue which landed close to home when his home state of Connecticut revitalized its quarantine law in response to news of a prostitute with AIDS who the public feared would spread the disease. The woman, Carlotta Locklear, was incarcerated on minor charges and later released. She has since died of AIDS.

Novick decried the notion of quarantining on several counts. He first pointed out that the more vulnerable or disenfranchised a person, the more susceptible s/he is to such measures. Using Locklear's case as illustrative, Novick said that because she was Black, a woman and a prostitute, she was more vulnerable to arbitrary confinement. Novick concluded that people so confined would not be from the "middle class."

Saying that we are all "experts at surreptitious sex," Novick said that even if quarantining were begun, it would be ineffective in achieving its objective — to eliminate suspect sexual activity.

Ken Mayer, a Boston AIDS researcher, pointed out that there is preliminary evidence that people with AIDS may be less potentially infective than others. He said that, for example, researchers have had greater difficulty isolating HTLV-III virus in the saliva of men with AIDS than in others who have been exposed.

Reminding the audience that quarantining large groups of gay men has been discussed within the Reagan administration, Callen said he nevertheless believed that such massive quarantines were financially impractical and would not be invoked.

Novick suggested that funds used for quarantines would be better used to provide education and counseling for any person who

places others at risk.

During the course of the first day, some interesting points on the HTLV-III antibody testing were also discussed. Sheldon Landesman of the Downstate Medical Center predicted that the issue of its use as part of the pre-marital blood screening will arise within the next couple of years. He said that currently 3.2 percent of persons tested at a New York sexually transmitted disease clinic were antibody-positive.

In his talk, Silverman said he believes AIDS was brought to Haiti by vacationing gay men. He cited circumstantial evidence, saying if AIDS were endemic to Haiti it should also be expected in the Dominican Republic which shares the same island. He said such is not the case.

In discussing the impact HTLV-

III antibody testing will have at the blood banks, Johanna Pindyck predicted that 40,000 false positive test results are expected in the first year. Because that blood will be discarded, it represents a considerable loss to the blood supply. She said a prospective study of people who test false positive will be carried out, in part to determine policy about whether persons testing false positive should be informed of their test result. False positives occur when the test reads the presence of antibody when there are none present. Because the test is not perfect, a certain number of false positives are expected. Pindyck said the makers of the test say 50 to 90 percent of those who do test positive will be false positives with the remaining being true positives.

## Military Seeks Test Results

By Marcos Bisticas-Cocoves

WASHINGTON, DC — The Department of Defense (DoD) has ordered military and civilian blood banks to hand over the names of military donors who test positive for the HTLV-III antibody.

In a March 13 memo to the Surgeons General of the Army, Navy, and Air Force, Lt. Col. Anthony Polk of the DoD Military Blood Program Office wrote, "Military and civilian agencies collecting blood at military installations will provide positive test results for antibody to HTLV-III to the respective service military health agency responsible for the medical evaluation and counseling of reactive donors (BLOOD PROGRAM PERSONNEL WILL NOT RELEASE TEST RESULTS TO NON-MEDICAL PERSONNEL.)"

However, Peter Page, Director of the American Red Cross

Blood Services for the Northeast Region, said at an AIDS conference on April 25 that it is not the policy of the Red Cross to reveal test results except to donors.

Brian McDonough, Executive Director of the Irwin Memorial Blood Bank in San Francisco, told *GCN*, "We aren't going to comply [with this policy]. State law prohibits that we comply. I cannot think of a single blood banking colleague who would comply." McDonough said that DoD has taken action to grant California an exemption from the policy because of state law.

According to Kathy Gilberd of the National Lawyers Guild, because there is no confidentiality in military doctor/patient relations, this policy has grave implications for gay soldiers.

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### NGTF refuses to endorse April Actions

## Lesbians, Gay Men Join D.C. Demo

By Joanne Brown

"So they can have sex — what about their rights?"  
—Anti-apartheid picketer's sign at April Actions

WASHINGTON, DC — On Saturday, April 20, approximately 75,000 people marched here in a multi-issue solidarity demonstration, the highlight of a week of action.

### News Analysis

tions in Washington and in cities on the West Coast. Fifty thousand people joined a similar demonstration in San Francisco.

The Washington march was organized as part of four days of April Actions, which called for an

formers or speakers was identified as part of the lesbian/gay community.

However, the lesbian and gay community did have a significant presence at the action, evidenced more by buttons and arm-in-arm couples than by any official role in the planning or participation. Five gay contingents marched with colorful banners: Delaware Dykes for Peace, Jobs and Justice; Lesbian and Gay Network of Mobilization for Survival; National Coalition of Black Gays; the Delaware Valley Lesbian and Gay Activists for Peace and Justice; and Lesbians Protesting Injustice (LIPS), a

bean, said, "I saw a lot of openly gay men and women there as individuals. Many of us fit into other organizations. The major focus of the demonstration was peace and jobs, and the gay/lesbian community did not see it as a march geared to their issues. Still, there are a lot of gays and lesbians active in these and other issues, and we have a significant presence."

In fact, most lesbians and gay men did not come to the event looking to see their specific needs as lesbians and gay men addressed. "We came to show unity in the fight for social justice and equal treatment — for a fair shake in this so-called free land," said Goldie Mason of the National Coalition of Black Gays.

Perhaps because of the lack of strong orientation to gay issues, "official" participation of lesbian and gay organizations was minimal. Leslie Cagan, a lesbian activist and one of the four national coordinators of the April Actions, speculated that "Perhaps some gay organizations do not yet trust broader-based organizations to deal well with their issues."

When asked about this lack of organized lesbian and gay participation, Steven Ault at the Lesbian and Gay Network of Mobilization for Survival said that in planning for the April Actions, the Network had sent letters to every gay organization in the country they could think of, asking for endorsement. He noted that the National Gay Task Force (NGTF) had not endorsed the march, and explained that "They said it 'would not play in Peoria,' that it was radical and would alienate their gay constituency in rural, conservative areas. This is very unfortunate. We cannot operate in isolation as gays. We have as much interest as any other group in changing spending priorities in this country — for instance, money that should be spent on AIDS is spent on the military."

Gary Kapanowski, president of the Temple University American Federation of State, County and Municipal Employees (AFSCME) Local 1723, and member of the Philadelphia Labor Committee on Central America and the Caribbean, confirmed that NGTF

decided not to endorse the April Actions. "In the past year, NGTF decided not to endorse particular viewpoints of candidates. It becomes difficult to raise money if our supporters find out we endorsed either a left or a right-wing cause. We have only 8,000 members nationwide, and feel endorsing these viewpoints would make us less available to non-Left people who know little about Central America."

Cagan said that initially NGTF had accepted a seat on the coalition steering committee, and came to several meetings, but then dropped out after the NGTF board of directors decided not to endorse. She said the other endorsing national gay/lesbian organizations — Metropolitan Community Church, Black and White Men Together, and the Coalition of Black Gays — had been offered seats on the steering committee and had attended one or two meetings. Other lesbian and gay organizations endorsed April Actions on the local level, including *Gay Community News* in Boston.

Kapanowski expressed strong dismay over NGTF's refusal to endorse the event. "This means they do not represent me as a progressive, gay union leader. NGTF caters to monied gays, with gay bank accounts — to wealth and power, and has more in common with straight, rich Republicans than with the poor, grassroots, out-of-the-closet gays who made it possible for the monied gays to exist in the first place. NGTF kisses the ass of the oppressors — they are out of touch, they've been in Washington too long. There is very strong pressure from the conservative and wealthy that it is not 'in' to be radical and not 'in' to demand money for social programs."

"Gays should not buy into this. We need to go back to our radical roots to force structural change."

"It is better to struggle with homophobia on the Left than on the Right, because the Left is

Marilyn Humphries



Lead contingent at April Actions march with Jesse Jackson in center

end to apartheid in South Africa, to U.S. intervention in Central America, and for a freeze on the arms race. Included in the demands was to "end racism and discrimination based on sex and sexual discrimination."

Protesters arriving in Washington on Saturday morning joined in the Festival of Resistance, which featured over 60 bands, poets, speakers and other performers. Six stages were set up for the performances, and each act lasted about twenty minutes, creating a smorgasbord of political entertainment. None of these per-

Washington, D.C. organization. The contingents raised a chant during the march: "Lesbians and gays won't fight your war, U.S. out of El Salvador." Altogether, these contingents contained no more than 40 lesbians and gay men — most lesbians and gay men at the march were wearing other hats.

Gary Kapanowski, president of the Temple University American Federation of State, County and Municipal Employees (AFSCME) Local 1723, and member of the Philadelphia Labor Committee on Central America and the Caribbean,

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# News Notes

## quote of the week

"Forgetting [the Holocaust] is very typically American. We don't want to remember the genocide of American Indians either. We want to go on. But just like we remember and relive Stonewall, we should never forget the Holocaust."

— Priscilla Golding, of Am Tikva, Greater Boston's community of gay and lesbian Jews, speaking about Holocaust Memorial Day or Yom Hashoah, observed by Am Tikva on April 17.

CAMBRIDGE — In observance of Yom Hashoah or Holocaust Memorial Day, approximately 60 lesbian and gay Jews and supporters gathered at the M.I.T. chapel here on April 17.

"It's really important that Am Tikva — representing all of the different categories of people [persecuted by the Nazis] — remember the Holocaust. We light candles for and do historical readings about Jews, gypsies, lesbians and gay men, and political activists," Priscilla Golding of Am Tikva's service and liturgy committee told GCN.

Golding added that many lesbians were picked up for political activism, not for their sexuality. "Lesbians didn't wear the pink triangles," Golding said. "They were put in with the political prisoners."

Golding said President Ronald Reagan's decision to visit a German cemetery which includes graves of SS officers has made anti-semitism "much more visible," but, she added, "I still don't see much [action] in the Left community."

Am Tikva is working on liberation services as part of lesbian and gay pride events here and can be contacted at P.O. Box 11, Cambridge, MA 02238 or by calling 782-8894.

## black-latino gay bar pressured to close down

NEW YORK — A gay disco in southwest Greenwich Village whose clientele is primarily Latino and Black is being pressured to close down, according to the Philadelphia Gay News. Paradise Garage owner Michael Brody says the disco was blamed for a crime increase in the gentrifying section of the city shortly after it opened in 1977. Leaflets in 1981 urged the city to "close the Hell hole on King Street."

Shortly thereafter the fire department required an overhaul of fire alarm systems in the disco, costing tens of thousands of dollars. Police began harassing patrons leaving the Garage, ticketing cars of patrons, and preventing taxis from discharging fares.

The city is now attempting to force the Garage to close at 4 A.M. One of the Garage managers, Jose Lynn, says the pressure is "part of the general 'clean-up' of the village," pushing out Black people, Latinos, and gay men and lesbians.

The Garage intends to fight all efforts to force its closure.

## columbia blockade to end

NEW YORK — Students at Columbia University, including many lesbians and gay men, plan to end a three-week-long blockade of a college building on April 25. The blockade has been in protest of the University's investments in companies that operate in South Africa. (See GCN, Vol. 12, No. 40).

The Columbia University Coalition for a Free South Africa decided on April 22 to adjourn the blockade because it feels its time and energy can be better spent using other tactics to get the University to divest, according to a Coalition spokesperson, Danny Fass. On April 25 there will be a city-wide march and rally from Columbia to Harlem's Canaan Baptist Church; on Friday, a protest in front of the South African Consulate; and on Sunday, the Coalition hopes to get Oliver Tambal, President of the African National Congress, to speak at Columbia.

Fass considers the blockade a victory because it has focused public attention on South Africa's policy of apartheid in general and on Columbia's investments in particular, and because the Coalition created an alliance between the student activists and members of the outside community.

## update on the miners

SHEFFIELD, England — British miners accepted a two-year pay increase averaging 12.5 percent on April 22, according to the Boston Globe. The miners' 51-week strike, called not over wages but over the state-owned Coal Board's plans to close 20 mines and to cut 20,000 jobs, had extensive support from lesbians and gay men in England. (See GCN, Vol. 12, No. 34.) The Coal Board announced its victory over the miners March 3.

According to the Coal Board, the new package would raise weekly wages of the lowest-paid surface workers to \$134.35 from \$121.39 and wages of the highest-paid coal face workers to \$186.08 from \$168.09.

The miners, who had not had a pay increase for two and one-half years, earlier this month accepted a 5.2 percent retroactive pay offer for 1983-84.

## rights bill passes hurdle

BOSTON — The Massachusetts gay rights bill passed its first hurdle on April 24 when the Joint Committee on Commerce and Labor voted the bill favorably out of committee by a nine-to-seven vote.

Hearings on the bill occurred on March 28 and featured extensive testimony from representatives of the lesbian and gay community, civil rights advocates, as well as representatives of the Christian Science and Catholic churches who testified in opposition.

On April 22, a community lobbying day organized by the Massachusetts Gay Political Caucus (MGPC) attracted seventy participants, according to MGPC lobbyist Peg Lorenz.

The bill will continue to the House floor, and if successful will continue to the Senate where it failed last year on a technicality.

The bill seeks to extend civil rights protection to lesbians and gay men in employment, housing, insurance and public accommodation.

## pacific tribal homosexuality

PALO ALTO, CA — Over 30 different tribes in New Hebrides, New Caledonia, the Fiji Islands, New Guinea and New Britain practice or historically practiced some form of institutionalized homosexuality, according to a report in the Boston Globe. Gilbert Herdt, a Stanford anthropologist, reports that all the young males of some tribes are expected to engage in gay sex for years as part of a secret cult. This practice is supposedly kept hidden from the women and children of the tribe, and is believed to keep the society militarily strong by transforming boys into "men."

Herdt has said the boys assume heterosexual relations once they become adults and "continue to display an intense sexual antagonism toward the women [of the tribe]."

## matlovich withdraws sex ban proposal

WASHINGTON, DC — A proposed initiative that would ban sex in gay bathhouses has been formally removed from the District's Board of Elections and Ethics after the initiative's author requested it be withdrawn, according to the Washington Blade. Gay activist Leonard Matlovich has said he introduced the initiative to slow the spread of AIDS, saying that sexual activity in the baths contributed to the increase in AIDS cases in the District.

Gay and lesbian activists overwhelmingly opposed the measure, saying the initiative would not help reduce the incidence of AIDS, but would only serve as another weapon against gay rights. The activists have advocated voluntary educational programs in the baths.

Matlovich also withdrew an initiative which would require the posting of AIDS warning signs in gay establishments and other businesses that cater to people at high risk for AIDS.

Matlovich reportedly said he might reintroduce the initiatives if he feels the gay community is not adequately coping with the spread of AIDS.

## lesbian mothers day in the park

SAN FRANCISCO — The Third Annual Lesbian Mothers Day in the Park for lesbian mothers, kids, mothers of mothers, friends and others is sponsored by Wages Due Lesbians and will be held on Mother's Day, Sunday, May 12, from 12:00-5:00 p.m., at Elk Glen Meadow in Golden Gate Park. Bring lunch and games; barbecue pits available. All women welcome. For more information, or to send donations, phone (415) 558-9628 or write c/o P.O. Box 14512, San Francisco, CA 94114.

## brandeis coalition protests eddie murphy

WALTHAM, MA — Between sixty and seventy-five students at Brandeis University protested performances by comedian Eddie Murphy here on April 17.

The Eddie Murphy Protest Coalition, a multi-racial, gay and lesbian, and straight group formed of Triskelion (Brandeis' lesbian and gay group), the Women's Coalition, and concerned individuals, told GCN they were protesting Murphy's offensive humor. According to Jerry Cabrera, a member of the Coalition, "All his [Murphy's] gay jokes are offensive, all his jokes about women are offensive, and his confirmation of racist stereotypes is offensive." The coalition demanded that Murphy donate his fee for the evening to the Boston AIDS Action Committee.

The protest received considerable media attention, especially as a "gay protest." Cabrera attributes this to Murphy's popularity and to the media's racism. He cited the example of a Brandeis protest against then-presidential candidate John Glenn for homophobic statements made during his campaign: "We didn't get any coverage then. The media has singled out Eddie Murphy because he is Black."

## national vigil against aids

SAN FRANCISCO — Mobilization Against AIDS, a West Coast-based organizing group, is planning a Memorial Day vigil across the U.S. and in Canada "to remember and honor the thousands who have died from AIDS." The candlelight vigil will take place in Boston, Dallas, Houston, Denver, Columbus, Minneapolis, Los Angeles, Oklahoma City, Detroit, Chicago, Seattle, Milwaukee, Long Beach, Calif., Jackson, Miss., Portland, San Diego, San Francisco, and Toronto on May 17, 1985.

Mobilization Against AIDS is also working to gather 100,000 signatures urging Congress and the President to "act more effectively" against AIDS. The petitions will be presented in Washington D.C. by a delegation of people with AIDS.

## conferences upcoming

AUGUSTA, ME — This state's first statewide conference on Professional Work with Lesbians and Gay Men will be held in Augusta on Thursday, May 2, 1985. Sponsored by the National Association of Social Workers (NASW), the conference is designed for clergy, educators, journalists, lawyers, nurses, physicians, the police, psychologists, as well as social and human service workers.

Registration includes lunch and costs \$30; \$20 for NASW members; \$10 for full-time students. For more information and registration forms, contact: NASW Secretary, c/o USM Welfare Department, 96 Falmouth, Portland, ME 04103, or phone (207) 780-4120, 772-0498, or 772-4741.

WASHINGTON, DC — The Seventh National Lesbian and Gay Health Conference and the Fourth National AIDS Forum will be held here June 28 through July 1. According to the National Lesbian and Gay Health Foundation (NLGHF), the theme is "Maintaining Lesbian and Gay Health Care," and primary organizers include Peter Laqueur, Conference General Manager, Federico Gonzalez of the Gay Men's Health Crisis, and Elaine Noble of Noble Associates.

For more information, contact NLGHF, Conference '85, P.O. Box 65472, Washington, DC 20035, or call Peter Laqueur at (301) 547-0303.

## hhs funds test with research money

WASHINGTON, DC — An April 3 letter from a Health and Human Services (HHS) official to a Congressional Appropriations Subcommittee outlines a plan to use some funds earmarked for AIDS and other health programs to pay for alternative testing sites for the HTLV-III antibody, according to the Washington Blade. The plan to redirect \$10.4 million was immediately criticized by gay/lesbian and health organizations who insist that additional funding for AIDS programs should be requested from Congress, not diverted from existing programs or from victims of other diseases.

The letter from John O'Shaughnessy, HHS assistant secretary for management and budget, provides that \$3.9 million will come from research funds for AIDS, hepatitis B, alcoholism and environment-related diseases. The remaining \$6.5 million will come from what HHS describes as reserve or idle funds in the Centers for Disease Control's Sexually Transmitted Diseases program and the National Health Service Corps, a program to provide doctors to clinics serving low-income persons.

## dancing the minnesodom blues

MINNEAPOLIS — According to Chicago's Gay Life, Art Owens, President of Sports and Health Club, Inc., has pledged to close the downtown Minneapolis branch after being ordered by the Minneapolis Civil Rights Commission to pay \$18,000 to Philip Blanding, a gay man whose club membership was revoked.

Owens wrote to club members explaining the club's philosophy was based on "God's value system," and referred to Minnesota as "Minnesodom." "Our defense was we did not discriminate against his mind-set but only when he decided to 'act it out' did we say 'Work out or get out!'"

Blanding explained his "violation" as "A four- or five-second dance step known as the Schottische."

## aac tdd

BOSTON — The AIDS Action Committee (AAC) here is now accessible to the deaf.

The AAC, a community-based educational and service group, has installed a Teletype Device for the Deaf (TDD). A deaf person with a TDD can call the AAC Hotline and ask questions and receive information over a screen hookup.

In Boston, the AAC hotline can be reached Monday through Friday from 12 p.m.-8 p.m. and Saturdays from 10 a.m.-4 p.m. at 536-7733; the Massachusetts toll-free number is 1 (800) 235-2331.

# Third World, Gay Activists Forge Bonds

By Pam Mitchell

BOSTON — The liberation struggles occurring in the Third World, as well as solidarity movements and progressive activism here in the U.S., are signs of "the unbelievable and irrepressible desire of all people to be free, to have dignity," Boston City

North Americans of different races, and both a U.S. grassroots activist and an elected official. Denise Oberdam of the Rainbow Coalition's International Committee opened the discussion by introducing the five panelists: Maria Gallo, the director of visual arts

are now becoming institutionalized as "popular art becomes incorporated into the revolution," and they now play an organizational role in the cultural life of Nicaragua.

The next speaker was Fahamisha Brown. She began by

*We won't win the South Africans' revolution for them, but they would like to think there would be some resistance to apartheid here.*

Councillor and gay activist David Scordas told a racially mixed crowd of over 60 people gathered at Boston's Harriet Tubman House on April 16. The event, a forum sponsored by the Boston Rainbow Coalition, was entitled "Breaking the Chains — Making the Link," and was organized to provide panel and audience members with an opportunity to share information about organizing work and to find common cause among their various causes and constituencies.

An unseasonably hot night caused the forum's organizers to move the event from its original meeting room to the cooler basement cafeteria, and the subsequent seating arrangement — people around tables in threes and fours — accentuated the coalition quality of the event. Almost every table seemed to be occupied by groups representing a mix of colors, ages and sexual orientations.

The panel itself also had the appearance of a international, multi-issue coalition, including activists from Third World countries,

for Nicaragua's Centers for Popular Culture (a branch of that country's ministry of culture) who is visiting the U.S. to paint a mural at Boston English High School; Fahamisha Brown, a Black North American who is staffperson for the Free South Africa Movement in Boston; Rene Valle, a Salvadoran refugee active in Casa El Salvador Farabundo Marti; Themba Vilakazi, a Black South African involved in the work of the African National Congress; and Scordas, Boston City Councillor and a white, North American gay man.

Exhausted and still covered with paint from a day's work on the mural at Boston English, Gallo read a prepared statement, translated from Spanish by Rosemarie Strajer, about the role of the visual and popular arts in expressing and promoting the Nicaraguan revolution. She described how during the Sandinista takeover, Somocista mansions became centers for popular culture. According to Gallo, these centers arose spontaneously but

describing how as a Black North American still in grade school she got her first information about conditions in South Africa and first became connected emotional-

ly to the issue of apartheid. She heard news about the South African Sharpsville massacre and a short time later saw Black South African singer Mariam Makiba, then touring the U.S. Seeing Makiba brought home to her that Black South Africans are "the same people I am."

There has been "some noise about [South Africa], especially around massacres" over the past decades; but, said Brown, most North Americans have remained largely uninformed of events in that country, in the context of a general ignorance about the African continent, and have left

policy discussions to the government. "Where the U.S. used to go along with the general worldwide ostracism" of South Africa, while at the same time giving it some covert support, "there has been a crucial reversal" of this policy under the Reagan administration. The U.S. government is now openly giving increasing recognition, diplomatic privileges and military technology to South Africa, making resistance by North Americans more crucial than ever.

Speaking of this official U.S. policy, Brown told the people in the room, "It's ours, as long as we acknowledge [U.S.] citizenship." The Free South Africa Movement, a coalition of groups which was formed within the past half year

wrong side of a struggle, with people who wind up hating our guts.

"We won't win [the South Africans'] revolution for them," she continued, but as their movement grows "they'd like to think there will be resistance here."

Brown described the current strategy of constant pressure on Deak-Perera, the U.S.'s largest seller of South African gold coins. Though "Mr. Deak is taking a macho stand," the steady stream of picketers is taking its toll, according to Brown — whenever a known member of Free South Africa appears in the vicinity of the Boston Deak-Perera office, the store "pulls its drapes and locks its doors," losing business in the process. She quoted the New

*Imperialism is not often talked about anymore. I guess it's passé, but it's still an accurate description of the role of the U.S.*

and has one paid staffer in Boston, consists of "a lot of people standing up and saying no" to that policy, because as North Americans "we have to make sure we don't once again end up on the

York Times as reporting that in the past year the sale of South African Kruggerands decreased from 80 percent to 50 percent of all gold coins sold in the U.S.

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## Gay Picket Held at Party Dinner



Picket at Park Plaza Hotel in Boston

By Sue Hyde

BOSTON — About 30 gay men and lesbians picketed the Park Plaza Hotel on Friday evening, April 19, to protest the exclusion of gay men and lesbians from the Democratic State Party Charter. At an afternoon press conference, Democratic National Committee Chair Paul Kirk, in response to a question concerning the party's new policy of what has been called "benign neglect" toward its minority constituencies, said, "We will turn our back on no group and on no constituency."

The demonstrators objected to the recent rejection of an amendment to the state charter, which would have added "lesbians and gay men" to the list of outreach groups, but Democratic Gov. Michael Dukakis also figured heavily in flyers handed out to passers-by.

On one leaflet Dukakis is criticized for two years of zero-funding of AIDS research and education; arrests of gay men at cruising areas; his refusal to testify or lobby in support of the state gay rights bill; the inclusion of gay sexual activity in his criminal reforms; worsening conditions for gay prisoners in the state's prisons; his failure to hire an openly gay or lesbian staffperson; and, finally, his refusal to support the inclusion of gay men and lesbians in the Democratic Party outreach groups.

Gay activist Ed Hougen expressed his frustration with both the state Democratic Party and Dukakis. He said he joined the picket, because "It just feels good to do something."

The demonstration was hastily organized by an ad hoc committee called Furious Angry Gays

Organizing Together (FAGOT).

Virtually every elected politician in the state and a great number of other non-elected Democratic functionaries attended the dinner. At an afternoon press conference, Democratic National Committee Chair Paul Kirk, in response to a question concerning the party's new policy of what has been called "benign neglect" toward its minority constituencies, said, "We will turn our back on no group and on no constituency."

Gay activists in Massachusetts are determined to hold the state's party to that promise, despite the resistance of Democratic State Chair Chester Atkins. For three years running, Atkins, through the Charter Amendment Committee which he appoints, has denied symbolic recognition of the party's gay and lesbian members by refusing outreach-group status.

Ray Gottwald, a member of Boston's Ward 4 Democratic Committee and the Democratic State Platform Committee, told GCN that he and others are continuing to work on a petition drive to gather the 500 necessary signatures to bring the outreach amendment to a vote at the party's state convention on May 17 and 18.

In addition, Gottwald said gay and lesbian Democrats are seeking the support of the Massachusetts Women's Political Caucus, the Rainbow Coalition, the state's National Organization for Women chapter, various labor unions, and the party's minority caucus.

*"ACT NOW" group keeps the pressure on.*

## Lesbians Pledge to Resist U.S. Military Intervention

By Marcos Bistecas-Cocoves

BOSTON — A large segment of the lesbian-feminist community here has joined with religious organizations and anti-interventionist activists to resist any escalation of United States intervention in Central America. Although any new large-scale escalation was blocked by Congress on April 24 for the time being, those who have pledged to resist U.S. intervention are continuing their activities to block upcoming threats.

These diverse activists have joined under the umbrella of the Pledge of Resistance, a national grassroots campaign. Local pledge groups formed spontaneously this fall in response to an article in *Sojourners*, a national liberal Christian journal based in Washington, D.C. The *Sojourners* article called for people to sign a pledge to resist what seemed then to be the imminent U.S. invasion of Nicaragua. Resistance was defined as either civil disobedience or legal protest.

Since then, the Pledge has been widened to include a response to a variety of escalations prior to or apart from outright invasion of Nicaragua. The Civil Disobedience Pledge states that "If the U.S. invades, bombs, sends combat troops, or otherwise significantly escalates its intervention in Nicaragua or El Salvador, I pledge to join with others to engage in acts of non-violent civil disobedience as conscience leads me at U.S. federal facilities...in order to prevent or halt the death and destruction which such military action causes the people of Central America." A similar pledge exists for those wishing to engage in legal protest. 63,000 people have signed versions of the Pledge across the nation.

In Massachusetts, the Pledge has grown from twenty people in October to approximately 4000 statewide. Of these, approximate-

ly 2600 are in the Boston area. There are 150 affinity groups in the Boston area with a feminist cluster of nine groups comprising between seventy-five and eighty women. Should the U.S. significantly escalate its intervention in Central America, a national working group would recommend to regional groups the civil disobedience and legal protest begin. In Boston civil disobedience will consist of vigils of support for the largely sympathetic Massachusetts congressional delegation. Barring that, plans are to blockade the J.F.K. Building, taken by the organizers as a symbol of federal authority.

The likelihood that the Pledge will be called out in the very near future was lessened considerably on April 23 when the House of Representatives defeated an administration proposal to send \$14 million in direct military aid to the Nicaraguan contras. On April 24 a last-ditch administration proposal to use the \$14 million for "non-military" supplies to the contras was barely defeated in the House on a vote of 215-213. A Democratic-sponsored alternative to spend the \$14 million in "humanitarian aid" to Nicaraguan refugees through the United Nations or the Red Cross was voted down as well, later in the day.

Despite the lack of a new aggressive gesture on the part of the U.S. government, some Pledge activists plan to do civil disobedience at noon on April 30. Calling themselves "Act Now," the protesters hope to do a sit-in in the offices of the C.I.A. at the J.F.K. Building to protest the Agency's continuing aggression in Central America. A legal protest will be held outside the Building simultaneously to draw attention to the C.I.A.'s activities. The "Act Now" protest is

endorsed by the Boston Pledge Coordinating Committee.

GCN talked to Julie Dow, long-time lesbian-feminist activist and member of the New England Central America Network (NECAN) about her involvement in the Pledge. "I came to the anti-intervention and anti-militarist movements through my analysis as a feminist," said Dow. "What oppresses me as a woman and as a lesbian made it possible for me to care and identify with the oppression of others. I see the ways that women are oppressed as part of an institutionalized model of domination backed up by violence and the threat of violence. So in my personal experience, this meant that the violence I experienced as a woman and as a lesbian was not just individual, but affected all women."

Dow continued, "and that institutional model of domination is used beyond just women; it's how the U.S. operates in the world, it's the means through which the U.S. 'has its way' with the Third World. So my work against U.S. intervention in Central America is very connected to my experience. It's work against that institutionalized way of operating, against the oppression of any group. It's opposed to that value in the culture for being on top, which means pushing someone else down, of one group over another, as opposed to living cooperatively."

Another lesbian involved with the Pledge said, "My awareness of how gays and lesbians are treated leads me to be concerned about how oppressed peoples are treated in this nation and around the world. Further, my experience of being a lesbian leads me to step back and reevaluate what is 'right' and 'wrong,' since we're taught that being gay or lesbian is wrong."

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Hours: 10-20 hours/week (evenings and weekends); Salary: \$7/hour

To apply, please send resume and cover letter ASAP to Typesetting Search Committee, GCN, 167 Tremont St., #5, Boston, MA 02111.

People of color are encouraged to apply.

## support misty

Dear GCN,

This is to inform you of the plight of Ms. Misty Stevens, a transsexual who is incarcerated in a men's reformatory at LaGrange, Kentucky. Misty is striving with all her power to retain her dignity and sanity while fighting for the cause of human rights in the prison system.

The one officer who did befriend Misty and attempted to help her be more at ease during her incarceration has been punished by the administration for this by losing his sergeant's stripes.

If the plight of gays in the Kentucky penal system is miserable, the plight of transsexuals is intolerable. Your letters of support and encouragement to Misty will be appreciated. Include a SASE if possible to facilitate her answer. Letters encouraging better treatment of transsexuals and better education of corrections personnel in this regard may be sent to George Wilson, Secretary of Corrections, State Office Building, Frankfort, KY 40601.

Your help in this struggle is appreciated.

Sincerely,

Bruce Roller

[Misty's address is: M. Stevens, Box 6, LaGrange, KY 40031.]

## pride committee response

Dear Readers,

The Boston Lesbian/Gay Pride Committee would like to assert that its meetings have always and will continue to be publicly announced and open to ALL members of the community.

The voices and opinions expressed at these meetings reflect a wide representation of the lesbian/gay community. No one faction in our community has any more control or influence on the decisions that are made.

Similarly, no one person on the committee can manipulate or direct the goals agreed upon by the majority present.

Again, we encourage persons who express delight or concern with the actions of the committee to participate at our meetings and with the planning process. We feel that this guarantees them the opportunity to influence the planning of future Pride celebrations.

We'd also like to clarify that Greg Dorian was put on probation NOT because of his opinions, but because of his lack of regard for process, his lack of respect for the opinions and votes of his fellow committee members, and for actions inappropriate for an elected official of the corporation.

At no time was Mr. Dorian censured, he was reprimanded for his behavior.

We look forward to celebrating with the community our 15 years of Lesbian/Gay Pride in Boston on Saturday, June 15, 1985.

In Unity and Pride,

for the Boston Lesbian/Gay Pride Committee

Betsy Abrams Catherine Lohr

Sherene Arams Steven Michalowski

Robert Ebersole Robert Newbold

Jenny Freedman Jennie Reedquist

Brad Gagne Cyndi Saint

Matthew Strazzula, Jr.

## a.i. grapples with homophobia

Dear GCN:

I send this article from *Gay Scotland* (March/April 1985):

"Since 1st July 1984, the Dutch magazine "Sek" reports, it has been against East German law to wear the pink triangle. Apparently it is regarded as having an international symbolic significance which may "disrupt socialist co-existence," whatever that means...."

"This year, the gay groups, tactically associated with the East German Evangelical Church, tried to obtain permission to lay a wreath during the public remembrance at Buchenwald. Permission has been refused presumably because the wreath would have been in the form of a pink triangle, which was the identifying badge which homosexuals were forced to wear.

"By contrast, the Gay Austrian organization "Hosi," with the support of the Austrian government, unveiled, on Dec. 6, 1984, a lasting memorial to the homosexual victims of National Socialism. This monument is part of the wall of Mauthausen Concentration Camp."

Some reflection can reveal a clue as to why this law was passed in the GDR: homosexuality is against the law in various socialist countries including Cuba, and most importantly, the USSR.

The GDR was the first socialist country to legalize homosexuality in the mid-1960s (before West Germany and before New York State). But then, the GDR was headed by a hard-line Communist, Walter Ulbricht, whose roots went back to the Kommunistische Partei Deutschland of the Weimar Germany era. In the 1920s both the KPD and the social democratic parties favored reform of the anti-gay law, Paragraph #175. In the 1960s, Ulbricht permitted East Germany to decriminalize homosexuality, quietly, yet nevertheless, taking an approach quite different to the homophobic one legalized in Moscow under Stalin. Ulbricht, a staunch Communist, was simultaneously independent minded of Moscow. In the early 1970s, Ulbricht refused to follow Soviet leader Brezhnev's path regarding "detente" with the West. The Soviets then pressured the East German Central Committee to replace the rather independent Ulbricht with a more "cooperative" party leader. Ulbricht was ousted and replaced by Erich Honecker. Soon thereafter, private enterprise in East Germany ended, and the 50-50 private-public businesses were taken over completely by the East German State; privately-owned small shops were to be inherited by the State upon the death of the owner. East Germany was thus groomed to be more like its big brother in socialism — the Soviet Union.

When young people from all over the world gather in the East, they exchange buttons — "End the Nuclear Race"; "Rent Strike"; "End Apartheid." But a pink triangle circulating among the approved buttons means placing gay rights on equal terms with the rights of other oppressed classes and peoples. Since the Soviets and Cubans oppress their own gays, they want no such buttons worn in the socialist bloc. The buttons cause critical discussion of Soviet and Cuban repression, the buttons thereby "disrupt socialist co-existence." One wonders if the Soviets will now pressure East Germany to repeal its liberal gay legislation and enact anti-gay laws like those in the Soviet Union. Can any minority be sure of its freedom in a nation that becomes a satellite of the homophobic USSR?

Sincerely,  
Nancy Wilford  
Amnesty International USA  
New York, NY

## Need Them Books

The GCN Prisoner Project is completely out of gay paperbacks and would really appreciate it if you have any you won't be looking at again and could drop by the office or send in. Thanks very much!

GCN welcomes letters to the editor. If possible, they should be TYPED and DOUBLESPACED, and where possible limited to five typed pages. They should be sent to: Community Voices, GCN, 167 Tremont St. #5, Boston, MA 02111.

Hugh Murray  
New York, NY

# Speaking Out

## An Open Letter to Feminists About Anti-Pornography Laws

By Del Martin

How quickly we forget! Feminist research of the 1970s shows that violence against women has its roots in ancient history and the patriarchal culture that fosters the control of women by men. Historically, men have defined the parameters of women's activities and enforced male standards of "feminine" behavior. Marriage, religious dogma, law and behavioral "sciences" have made male supremacy and violence seem sacred, just and natural. The psychobabble that masochism is innately a "feminine" trait has reinforced notions that women, either consciously or unconsciously, invite pain and find it pleasurable.

How quickly we forget! The sexual revolution of the 1920s was followed by the emergence of violent pornography in the '30s because men felt threatened economically by the Depression and by women's new-found freedom. In the 1960s, the League for Decent Literature, a Catholic-based organization, launched a nationwide campaign to ban reading material that contained sexually explicit passages. The "pill" carried with it the seeds of another sexual revolution. The women's movement reemerged in the late '60s with affirmative action programs to give women economic rights, and the 1973 U.S. Supreme Court decision on abortion gave women certain reproductive rights. Again male supremacy was threatened, and again violent pornography emerged, as did the Moral Majority and its Family "Protection" Act. Self-righteous censors tried to suppress *Our Bodies, Our Selves*, a feminist book that redefined and valued female sexuality. Shelters for battered women and their children were accused of trying to break up families.

How quickly we forget! In the 1980s we see an unholy alliance forming between some feminists and the Moral Majority in a crusade against pornography. An alliance with anti-feminists who have tried to get *Ms.* Magazine and Alice Walker's Pulitzer prize-winning novel removed from high school libraries. An alliance with conservative moralists who bomb and burn women's centers and women's clinics that uphold a woman's right to control her own body. An alliance with those who are trying to gut college women's studies programs because they are redefining "femininity" and teach courses on human sexuality which are contrary to the religious tenet that women's sexuality is solely for the purpose of procreation. An alliance with advocates of the double standard of morality that makes women vulnerable to abuse.

How quickly we forget! The anti-pornography laws which have been introduced by feminists and are supported by the Moral Majority do not just target imagery of women as

victims of violence, as many of us have been led to believe. They proscribe "graphic sexually explicit subordination of women whether in picture or in words."

How quickly we forget! Feminist literature and films abound in graphic examples of the sexual subordination of women. If this law passes, Women Against Pornography could no longer present its slide shows. Books on battered wives, lesbians, incest, rape, prostitution and sexual harassment could be censored. It is difficult to build a case against sexual violence and exploitation without providing graphic examples.

How quickly we forget! We cannot afford to trade our First Amendment rights to free speech for an ill-conceived law that would deny us the means by which to communicate and educate. Through education, class action suits, lobbying and unyielding determination we have been successful in changing laws and/or law enforcement procedures in California that pertain to rape, battered wives, child sexual abuse and sexual harassment.

Pornography, violent or otherwise, does not "cause" violence against women. It is one among many contributing factors. If we truly wish to prevent sexual violence we need to examine and change the ways in which we rear our children. We need non-sexist education for children and parenting classes for adults. We need to understand how homophobia is used to enforce sex role stereotyping which glorifies masculinity and aggression and in turn subordinates and victimizes women.

Laws that "protect" women — like family law and labor laws — are highly suspect in patriarchal society. The anti-pornography law falls into that category, not only because of its wording, but also the company its supporters keep. We cannot ban our history, but we can learn from it. Collusion with one's oppressor is a sign of female masochism.

**"Speaking Out"** is part of our continuing effort to provide a true forum of opinion for the community. We encourage you to send your ideas, feelings and comments to us and we encourage you to respond to any ideas expressed in this space. Submissions to "Speaking Out" should be TYPED and DOUBLE SPACED, and, if possible, held to under 5 pages in length. The opinions expressed in "Speaking Out" do not necessarily reflect the views of the newspaper, the staff or the advertisers. Write c/o Speaking Out, GCN, 167 Tremont St., 5th Fl., Boston, MA 02111.

## Community Voices

### the presence of alcohol

(GCN received a copy of this letter to the planning committee of the Women in Print Conference 1985.—Ed.)

Dear Women:

We are concerned about the role of alcohol at this year's Women in Print Conference. Our concern comes out of some disappointments we have about WIP conferences in the past, and what we've learned from the work that's been done in our own community: This makes us hesitant to participate in an event where the issue of alcohol has not been addressed and acted upon.

We hope that by airing our concerns and suggestions now, we can avoid last-minute misunderstandings and disappointments at the conference. At last year's Midwest WIP conference in Madison, some problems arose around what later came to be called "the surprise bar." Women who assumed and expected the conference-sponsored dance to be alcohol-free — in other words, to include them in their choice not to interact in an environment where alcohol was present — were effectively isolated at that social event by the appearance of a portable bar. At that point, it became clear that we cannot assume any women's event will be alcohol-free, and it clarified our need to address future planning committees in advance of the event. The Madison planning committee also agreed to pass on to future planning committees the importance of addressing the alcohol issue.

We all know that business is discussed both during the conference itself and during outside "social" time, and if alcohol is present or encouraged during the social time, we effectively exclude non-drinking women from those business opportunities. In our community we have come to understand that we are all affected by alcohol, women who chose to drink and women who chose not to. We expect that kind of consciousness to be present at the next WIP conference, and suggest a couple of things to help promote this:

First, let's establish a tradition of no alcohol at conference-planned social events (dinner and/or dance). The presence of a bar, no matter how unadvertised or unfrequented, is an unwelcome and unempowering symbol for many women.

Second, let's make available to all women who attend the conference a list of their options for alcohol-free space in the Bay Area.

Because we know alcohol to be an issue larger than this conference, and know of other women in other communities whose attendance may be decided by whether or not the issue of alcohol is aired and addressed, we are sending a copy of our letter to others in the women's print movement. We welcome and look forward to your response to the issues raised in this letter, and wish you strength and support for the very difficult job you're involved in.

Sincerely,  
Joan Pinkvoss  
For Aunt Lute Book Company  
Tess Catalano, Cindy Cleary, Margie Erhart  
For CL/LL  
Lorna Campbell  
For I.C. Women's Press/A Fine Bind

### time to give part of myself

Dear GCN,

Being a homophile and part-time paralegal aide, I am tired of seeing the liberal minded (tv's, ts's, and homophiles) people of this establishment getting used and abused (mentally and physically) by the Dept. of "Corrections" for their own kicks. We have been disrespected for our sexual preferences, coerced to deal only with our own race, and beaten, all for no reason at all.

Many of us have been snatched (as I have) from the arms of society and desperately need avenues of communication with our brothers and sisters that are in the free world.

We need a place in which to express our daily struggles and share our information on how the "justice" is carried out. Even though a transvestite, transsexual, or homophile's experiences may vary widely depending upon how or where we may be incarcerated (county jail, state or federal prison, or mental institution) and on the individual, our oppression reflects the struggle of both lesbians and homophiles everywhere.

I feel now that it is time for me to give a part of myself, so that just maybe my words and feelings will help another liberal minded person through.

I was not always the type of person who has such a broad outlook on life. I used to be a real snobbish type of person. It took me a total of 23 years to actually come into the realizing of my true potential, my homophileness, so I know how hard it must be for others.

Since being incarcerated I was forced to remind myself that if a person does not look within his or her self, he or she will never unlock their potential. Once I found this I was able to understand the following:

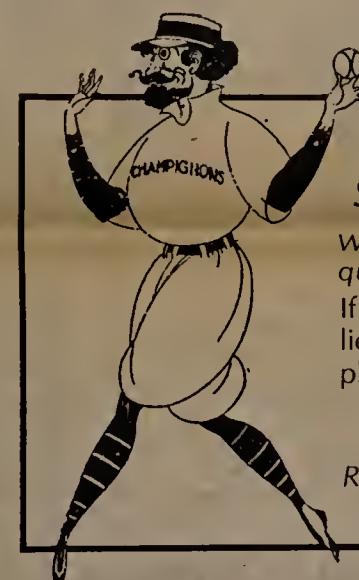
- (1) being myself means more than being what somebody else wants me to be;
- (2) believing in myself is the best attribute that you can bestow upon yourself;
- (3) to realize that if you bring other homophiles or lesbians up, you also bring yourself up;
- (4) to realize that you can not be manipulated unless you allow yourself to be manipulated;
- (5) to comprehend the difference between gayness and mere sex;
- (6) if you do not care for your own life, then why should someone else care about you;

In these eleven asinine years I have been in prison, I've conversed with hundreds of men and teenagers who have been violated by rapes, assaults (physically and mentally), extortions, etc etc, all of which were being done by the "macho" species. After being victimized, the victims had the option of staying in population and being victimized again, or going through the rigors of the illusory protection afforded by "protective custody" (isolation).

What I am seeking is information on how I go about forming some type of coalition with some outside people which will unite with us in defending ourselves and all homophile people.

Thank you for your time and concern in this matter which is of the utmost importance to me.

Albert J.T. Jones  
042963  
PO Box 1500 No.343  
Cross City, FL 32628



### Friday Evening Stuff and Nonsense

We're looking for a few good queers to help bring GCN out. If you'd like to join the stuffing, licking and labelling brigade, please drop by the GCN offices any Friday evening.

(167 Tremont St., Boston. Ring the buzzer and someone will let you in.)

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# New Black Lesbian Music Linda Tillery Finds Her Own Voice

By Evelyn C. White

The singer, a quarter note shy of six feet tall, stood on stage in a flowing turquoise tunic and dark blue drawstring pants. With her left hand, she grabbed the mike, eyed her drummer and began to belt out "Mustang Sally." The guests at this private birthday party began to dance instantly, and enthusiastically joined Linda Tillery in each funky chorus of "ride Sally ride." It seemed as though they'd been singing Wilson Pickett's soul classic all their lives.

"People love to hear live bands play old songs," said Tillery during her break. "It gets them dancing and remembering the good times in their lives."

Though music has historically been an unstable, insecure, if not near dangerous profession for Black females, it is safe to say that these are good times for Linda Tillery. Rare is the day when the 36-year-old, Oakland-based singer is not negotiating a booking at a

*Continued on page 10*



Linda Tillery

Irene Young

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Please call Teri Freeman, M.Ed. at GLCS for more information.

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Please call Ron Wozniak, M.Ed. at GLCS for more information.

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An Interview with Ka

# Mila Aguilar: The Philippines: Where W

By Connie Chan

A 35-year-old Filipina journalist, poet and activist, Mila D. Aguilar was arrested and accused by the military of "subversion" and "conspiracy to commit rebellion" last August, 1984. Although the military has been unable to provide evidence for its charges, a Preventative Detention Action (PDA) decree by Philippine President Ferdinand Marcos has allowed them to detain her without evidence. This decree is considered by the International Committee of Jurists and the Lawyers' Committee for International Human Rights to be "a regulation typical of a dictatorship."

As a result of international and domestic protest, the Philippine Supreme Court has been conducting hearings on Aguilar's case. Should they decide to overturn the PDA, their decision will signal a small but crucial change in Philippine history since martial law was imposed in 1972.

Meanwhile, Committees to Free Mila Aguilar have formed in Cambridge and in Manila, the Philippine's commercial center. Last winter, Kitchen Table Women of Color Press in New York published a book of poems by Mila Aguilar, *A Comrade is As*

Precious As a Rice Seedling, a book of poems by Mila Aguilar, and initiated five book parties to publicize both the book and its author's plight. A second book, *Why Cage Pigeons*, written by Aguilar since her confinement, was recently celebrated at a similar party in Manila. International support has come from as far as France and Holland; the feminist news bulletin *Agence Femmes Information* and the Amsterdam lesbian magazine *Diva* have published pieces about Aguilar's case.

Karin Aguilar-San Juan, Aguilar's niece and a lesbian activist in the Boston area, has been instrumental in gathering thousands of signatures, postcards and telegrams demanding Aguilar's release and publicizing injustices occurring in the Philippines.

As an Asian lesbian, I was interested in speaking with Karin about her aunt and the situation in the Philippines. We also spoke of what Mila Aguilar's struggle can teach us in the U.S. progressive, Asian, feminist and gay liberation movements.



Mila D. Aguilar

## TO A FOREIGNER

You accuse me of sloganizing  
And being unpoetic  
My writing lines like  
"Damn the US-Marcos Dictatorship".

Friend, my reply is  
You do not understand  
The weight, the ocean depth  
Of our class hatred.

Yesterday I heard  
A comrade had been ambushed.  
One of five bullets  
Had smashed through his young heart.

When my ears caught  
The uttered syllables of his name  
The muscles of my jaw tightened  
To the hardness of a gun butt.

My fingers curled up  
To a firm trigger squeeze  
And the heat of anger exploded  
Like bullets out of my eyes.

Have you not heard  
What the people do to the traitors  
Who betray their precious ones?  
They cut them up

Into pieces so small  
You could hardly tell  
They once had the force  
To murder a Red fighter.

You are a foreigner indeed,  
Foreign to the rhythm of our struggle.  
In the face of class murder,  
How can we be lyrical?

CC: Karin, as Mila's niece, you know her in a different way than she is usually described — as a revolutionary poet, imprisoned for her outspoken anti-Marcos writings. How did she first get involved in the struggle?

KA: Mila became an activist as a student, when she was 19. It was after that, or around then that she began to write. She was reading Virginia Woolf and T.S. Eliot — figures in the western literary world, and Filipino works, as well. She was establishing a niche in the intellectual community in Manila, and becoming well-known as a writer. She was the most political member of her family. She felt she could change things.

CC: Was Mila's family supportive — of her writing and her politics?

KA: I'm not sure they understood her political commitment, but I know my mother was proud of her. My mother was always telling the rest of the family, "You don't know what it means for Mila to leave her son and join the movement. She's not just doing this because being a rebel is a romantic, glorious thing. It's because she learned from her parents that if she loves her country, then she has to go act on her principles."

The rest of my family couldn't understand. All they could see was the role of Mila as a mother of her 12-year-old son. They saw only her responsibility to the family. They were blinded by that.

From prison, Mila recently called my mother in Connecticut to tell us she would be having another trial in the Supreme Court. She said she had written a new book of poems in prison that her friend Cynthia got published. There was a book party in Manila and my grandmother spoke. Six hundred people attended.

My grandmother had been on my grandfather's side, asking, "Why doesn't Mila come home to take care of her son?" But she's changed since Mila's arrest.

She said, "My daughter has not committed any of the crimes that the government is accusing her of. If they are so powerful, how could they be so threatened by a woman who is a mother?" She's a frail, old woman with a lot of spunk in her bones.

CC: Are there many women who are politically active, or is the Philippines like most Asian countries, mostly male-oriented in terms of power and visibility?

KA: When I visited the Philippines in 1982, my mother and I visited Mila and her friend Cynthia. I learned that there is hierarchy and bureaucracy in the movement in the Philippines. There's a lot of sexism.

But many women are joining the movement. There are women in the countryside who have to take care of a lot of kids. As mothers, or prostitutes, or domestics in richer Filipino homes, women are having a very hard time, so they're more inclined to be politically active. Nelia Sancho, a former beauty queen, went underground and gave up a life of luxury. Cynthia Nolasco, Mila's friend, is a church worker, and there are a lot of women in the trade union movement.

Unemployment is so high that men and women have to go to the cities to work. Usually, the only jobs available to women there are in multinational corporations where they do repetitive tasks for only 20 to 50 cents an hour. That's why some women choose to resist.

CC: Is there an autonomous organizing by women in the Philippines to resist repressive economic and political policies?

KA: There are more and more women's organizations. Mila was part of MAKIBAKA ["Dare to Struggle"] before it folded. They believed women have a separate struggle that is not going to be answered by overthrowing the Marcos dictatorship. And there are also many individual acts of resistance. Writing is powerful, though it's also a relative luxury, compared to what other women do.

In organizing we stress the material things, what women have to face day to day, but sometimes it's not the material things; it's your mind. In one of Mila's letters from prison she writes how the mind can be the real prison. She said as long as she can think and write, even in solitary confinement, then in some way she's still free. I think that's true because there are a lot of people who are not in prison physically, but they are in reality, because they don't have any way to express themselves, and they don't have the access or the abilities....

CC: Or even the education that would give you the ability to try to seek a better life. You don't even know that there's a better way.

KA: But even where women aren't organized, there are individual acts of resistance.

My mother told me a story about a woman named Agnes who was supposed to deliver a message to Mila. They were supposed to meet at 2:30 one Friday afternoon. It was already 3 o'clock and she still hadn't arrived. So Mila called up Agnes' father to say that Agnes had been caught by the military. Sure enough, she had been apprehended, blindfolded and taken to a place where she was tortured and told to give the names of people she knew.

Agnes had not thought of herself as a political person. She was just a friend of Mila's, and she was not really involved in anything. But she just knew that she would keep

# Karin Aguilar-San Juan Words Are Crimes and Poets Are Prisoners

her integrity and never tell anything. At the end of two weeks, the armed men brought her to a field blindfolded, where they dug her grave and made her kneel beside it. They told her that if she refused to obey, she would be buried alive. They made her kneel by the pit, and they asked her, "Who were you bringing the message to?" She was trembling, and clinging to the knees of the military men. Finally, the soldiers judged her to be ignorant, and they let her go.

Afterwards, Agnes told my mother that her resolve was still strong. She was not traumatized by that event, because she was so firm in her own mind about what she would and would not die for.

**CC:** How does Mila view change in her country?

**KA:** I think she sees change on all different levels. One level is breaking with some of the traditions of her parents. Her father was a distinguished educator who had received his college education in Ohio many, many years ago. He was probably one of the first Filipinos to do that. He was very well-respected. He was also very traditional. But I guess he taught her to love her country.

One of Mila's poems expresses her feeling that where she is really coming from is the hills, where the guerrillas are fighting. Her poem, "Are you my Mother?" talks about her "real" mother who gives her soup as she travels in the jungle. That's a big break from the family Mila knows. She must have a long view of change, even as she's living in the moment. She writes in her poems of saying goodbye to a comrade as they part at a river, because the conflict and loss and pain and even death are also so close. The moment is so precious, but the struggle is so long.

## ARE YOU MY MOTHER?

Are you my mother?

We have not much in common.

You strut around

Boasting of the riches of your sons and daughters,

Priding yourself in their careers.

Your world is of marble and parquet floors

Polished and scrubbed day after day

By a retinue of meek maids.

And the cushions,

The thick abominable cushions

That slither and whisper your treacherous language of

Surrender

To the heathen god.

You are not my mother.

My vision is not your vision.

My lingo is not of creams that vanish scars

But of scars that vanish bourgeois dreams.

My mother is she

Who waits in a hut by the hills

With a cup of her Malunggay<sup>1</sup> soup

And urges me always to

Fight on, daughter, fight on.

The hills are filled with huts

Inside of which are mothers

And so everywhere I go

The atmosphere reverberates with the warmth

Of soup and revolutionary understanding.

And always, the eternal echoing call:

FIGHT ON, DAUGHTER, FIGHT ON!

<sup>1</sup> A native tree of the Philippines.

**CC:** Karin, how do you see your own acts of resistance against the Marcos regime? Do you feel you want to go back to the Philippines?

**KA:** I thought at one time that if I identified as a Filipina, I would of course have to go back. But I don't speak our language fluently. I was born and raised in New England. I'm a "Yankee," but I'm still a Filipina, too. After I went to the Philippines in 1982, I thought I would like to share in the history of my parents — but in a lot of ways I know I can't; I've gotten used to certain freedoms here. Especially as a lesbian, I wouldn't be free. It's going to be a long time before gays can be comfortable in the Philippines. The machismo, sexism and homophobia have to be worked on.

I also feel I can be of more use in the U.S. There are very few Filipinos of my generation who are here and who know the institutions — who can feel comfortable talking to white academics and other important constituencies. Because I know what to say, I can relate to them on their terms.

Especially because of the relationship of the Philippines to the U.S., I have to be able to explain what's going on there in a way that U.S. people can relate to. They need to feel there is something they can do about it. That's when being the token Asian is hard, because you're supposed to be the representative for both Filipinos and Asians. You're supposed to represent hundreds of thousands of people.

**CC:** I really understand that: who you represent to others sometimes is not just yourself but all Asian women.

I know that your Committee to Free Mila Aguilar has been successful in gathering support from many international writers and activists, and liberal U.S. politicians. Has Mila received much support in the Philippines?

**KA:** Mila is getting more and more support among people in the Philippines. Over 200 people attended her last trial. Mila has become a symbol of a writer who is being persecuted for her words.

Now they're working to get Philippine senators of the opposition [the congress has been banned since martial law was declared in 1972] to sign a declaration calling for Mila's immediate release. We'll use their statement here to approach U.S. congresspeople.

**JC:** In a way, Mila is fortunate that literary people feel there is a bond. To them she is not an Asian woman, or a communist, but a writer who has been silenced.

**KA:** Especially here, freedom of speech is something everyone respects, above any other freedom. But being a writer does not necessarily help Mila's case in the Philippines. We wonder if we should talk about her as a militant writer? What the government may really respond to is that Mila is a mother, that her son is 12 years old, that her mother is old and sick....

**CC:** Who you are in relationship to other people is more important than who you really are. That is true for Asian women in general, and in Mila's case it is accentuated.

**KA:** And because we know that, we have to use that. I'm not sure North Americans really understand that you use these things because you have no choice. But you have to use what works.

**CC:** Well, how does all of this relate to us, to gays, women, et cetera, in the U.S.? What does Mila Aguilar have to do with us?

**KA:** It goes back to how the U.S. is connected to the Philippines. In the women's movement and among progressive people, we should know the Philippines was once a colony of the U.S. and the U.S. continues to do all this strategizing to maintain control there. Nobody hears about it because it's far away, or because they're thinking Asians are invisible, or the Filipinos are our "Little Brown Brothers," and we're just doing good for them.

People here have a direct responsibility to the Philippines since Reagan is propping up the Marcos regime. What makes it so hard for people like Mila to express themselves freely, is the support the U.S. people are giving Marcos — by not doing anything.

The U.S. government gives Marcos money because we want the [military] bases, especially Subic and Clark Airfield. The U.S. looks at the Philippines as this place where they can keep their war toys. They don't think about the people who live there. In the progressive movement here, everyone's overcommitted but we do have the freedom and the responsibility to make U.S. foreign policy moral.

**CC:** Why don't we hear about the Philippines as one of the hotspots, like Central America, or South Africa?

**KA:** Part of it is strategy on the part of the Pentagon. There's no way they are going to give up those bases. It's not even brought up for discussion. Secondly, there is a lot of racism and supremacy, even in the progressive movement. The U.S. is seen as the caretaker of the Philippines. This seems to be more pernicious

toward the Philippines than toward any other country. Finally, the distance is a great barrier. The country is 24 hours away by jet. News travels so slowly. However, being a Christian country makes the Philippines seem closer — and the fact that Filipinos speak English, too.

The anti-imperialist movement began with protests against U.S. involvement in the Philippines in the late 1800s. Now, it's forgotten history, so most people don't see any connection anymore.

**CC:** Racism is what made [the war in] Vietnam. Asians are seen as subhuman, as "teeming masses."

**KA:** Even if one quarter of the world is made up of Asian people, people in the U.S. don't connect. People in this country are on one big island, and they don't understand there's another world out there. A world where our government is helping to oppress people as brutally as in the Philippines.

**CC:** What can U.S. people do, besides feeling guilty and overwhelmed by all the injustices of U.S. foreign policy?

**KA:** It's difficult. You have to live your own life, too. Like the story of the woman who was tortured bringing a message to Mila. For me, it was so difficult to hear about the hardship of that woman. Compared to what I have, all my freedoms, having gone to school, and nobody having ever restricted my activities. I have practically all the choices in the world. But there is no way I can give that to anyone, to the people there. All I can do is make use of my education in a responsible way and use my time wisely. It's such a painful thing, because I would like to be able to sympathize and give everything to this cause — but I can't.

What I tell people now, when I talk about the Philippines, is that you have to use your freedoms: read about the world, and understand your role in it. There are some people who are going to be in the forefront of the conflict, like Mila, and there are those of us who have many more ambiguities facing us, because we have some freedom.

We may have the ambiguities of our culture, we may have to struggle with our language, or the language of our parents; and all these things leave us with so many choices, while some people have it all right there — there is no choice. They have to act, so they do.

**CC:** What can we do to help Mila?

**KA:** The Philippine government has been responsive to pressure from U.S. citizens. Postcards, letters, telegrams urging Mila's immediate release can be sent directly to: *Solicitor General Estelito Mendoza, 134 Amorsolo Street, Legaspi Village, Makati, Metro Manila, Philippines.* Or you can circulate a petition from: *Committee to Free Mila Aguilar, P.O. Box 1726, Cambridge, MA 02238.*

You can also buy her book, *A Comrade Is As Precious As a Rice Seedling*, at New Words for \$4.50 or at other bookstores. [Or from Kitchen Table Women of Color Press, Box 592, Van Brunt Station, Brooklyn, NY 11215.]

Most of all, you can spread the word about U.S. complicity in "propping up" the Marcos dictatorship. Make as much noise as possible. It has to stop.



Karin Aguilar-San Juan

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Near the Arlington Street MBTA**Linda Tillery***Continued from page 7*

jazz club, concert hall, college campus or indeed a private party, in just about any city from San Francisco to Syracuse. But what excites Linda Tillery is the recent release of her third solo album. *Secrets* is on her own label, 411 Records, and makes its debut a full seven years after her last release, *Linda Tillery*.

"I believed in it, I nurtured it, I persevered, I suffered and I made *Secrets* happen," said Tillery, speaking in her mother's apartment after Sunday dinner. "I think it reflects my talents as a musician in the best possible way."

Coming perhaps later than Tillery's many fans would have

liked, *Secrets* is the latest in a long list of musical achievements stamped with the seal of a truly independent and creative artist. Like many of her role models from Aretha Franklin to Stephanie Mills, Tillery started singing in the church. However, in a career twist probably unparalleled by other Black female singers, Tillery first gained recognition during the late 1960s as the lead singer for the Loading Zone, a San Francisco psychedelic rock band.

Ray Obeido, a Bay Area guitarist/songwriter who has worked with Tillery in various bands and is the producer of *Secrets*, described the first time he heard her sing, approximately 15

years ago — "It was at the Winterland where big rock groups like Cream, Jefferson Airplane and Jim Hendrix used to play. Her band blew out all the electricity except for two worklights. But Linda just kept on singing. She made herself heard in a room of four thousand people. Her voice was incredible. A Washington Post music critic recently echoed this appraisal, describing Tillery's vocal talents as 'of Mahalia Jackson dimensions.'"

And how did Tillery, who was 1 at the time and had been working as a sorter in the post office, come to front a band of eight "long-haired hippie freaks?" "I read an

*Continued on page 12***GENERAL DENTISTRY****DR. JOHN C. BARNA**  
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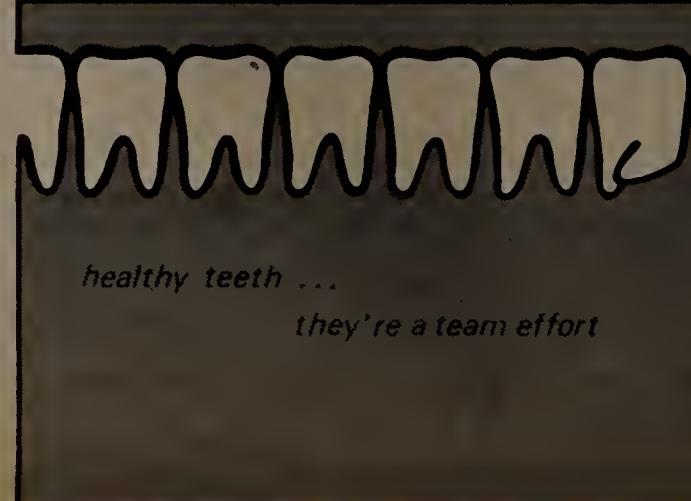
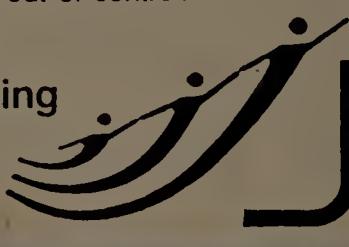
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## April Actions

Continued from page 1

meeting the needs of people who are struggling just to eat every day. For that reason I am a gay person who sees my agenda being met on the Left political spectrum. Those who play moderate are fooling themselves."



(l-r)Anne Braden, William Sloan Coffin(Monday speakers), Leslie Cagin & Suzanne Ross (two of protests' national co-ordinators)

In the pre- and post-march rally, the long list of speakers included one gay speaker — Andy Humm — who was identified as a lesbian/gay activist but not as a part of any particular group. Humm opened his speech by asking the crowd, "Are there any gays and lesbians here?" to which there was loud cheering and applause. However, after that, Humm spoke about civil rights in general and did not address gay/lesbian rights specifically except to call on President Reagan to visit an AIDS ward.

The event marked a significant departure from peace demonstrations in the past, which usually have focused on a single issue and have drawn out particular

segments of the progressive population. On April 20 however, almost all of "America" was represented — there were very large and vocal union contingents; a large Puerto Rican and Central American presence; Haitian,

Asian-American and student groups; large women's and religious contingents; Black organizations; and lesbian, gay and straight, and young and old.

The question that arises for the lesbian/gay community is whether or not it will become more visibly active in future mass events, and in the coalition-building that is needed to fundamentally change the structure of this society, or whether it will be left behind.

"I think that when we have successfully linked with other concerns, and become more involved with issues other than our own, we will have more of a chance of getting rid of homophobia," commented Kapanowski.

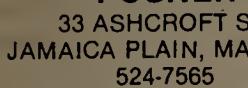
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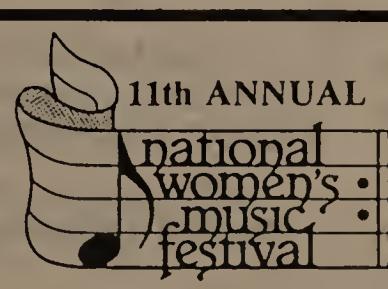
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*(The entire page is framed by a decorative scroll border.)*

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## Linda Tillery

*Continued from page 10*

ad in the paper and auditioned for the band," she said nonchalantly about her unusual past. "It was during the Haight-Ashbury flower children era, and the whole scene fascinated me. Freedom of expression was something I could relate to."

CBS Records soon lured Tillery away from the Loading Zone to record a solo album, *Sweet Linda Divine*. "It only sold about 20,000 copies. Becoming rich and famous got nipped in the bud real quick," she said lightheartedly.

Thus began what Tillery referred to as her "dues-paying time." Like many singers before her, she gasped but did not totally give up. "I sang at wedding receptions, bar mitzvahs, debutante balls. I'd play gigs with four sets and go home with \$15," she said.

During the mid-1970s, Tillery was introduced to the then-nascent women's music movement. Working with pioneers Teresa Trull, Cris Williamson and Black musicians Mary Watkins and Vicki Randle, Tillery established herself as a singer, drummer, composer and producer who could be counted on to challenge her peers to give their best.

Randle, who sings background vocals on *Secrets* and has been playing percussion with George Benson for the past five years, spoke about that era. "I thought Linda Tillery was the most powerful and intelligent musician I'd ever met in my life. Being in her presence was an inspiration. She'd sing and I'd be in absolute awe. It was an honor to be asked to work on her album."

Tillery said she started working toward recording a new album during the latter months of 1983. By that time she'd been awarded a BAMMIE (Bay Area Musicians Award) for best independently produced album (*Linda Tillery*), a JAMMIE (Bay Area Jazz Award) for best female jazz vocalist, and had participated in the historic 1982 all-women's concert at Carnegie Hall.

"I'd been touring successfully all year with Adrienne Torf and things were really happening for me. But I knew I wanted to reach a more diverse audience. I wanted to do more that reflected Black musical traditions," she said.

So in a little over a year, by circulating fund-raising flyers at her gigs and through word of mouth, Tillery raised the \$30,000 she needed to produce *Secrets*, which Redwood Records will distribute.

"It's maybe a tenth of what somebody like Rod Stewart spends on an album," she said. "But the end result is a record representing where Linda Tillery is today."

Talking about the sessions, producer Obeido said, "Linda really changed and utilized all of her voice for each tune. It was amazing to watch how she set up for each song and made sure she was miked appropriately. After all these years, she still impresses me with her talent and sheer musicianship."

Tillery expressed similar admiration for Obeido, as well as for all the other musicians who perform on *Secrets*. "Ray is the best rhythm guitar player I've heard anywhere," she said. "He really understands the function of a guitarist — that it's not always to be louder or busier."

She may not want it in her musical arrangements, but *busy* is exactly what the upcoming months for Linda Tillery are going to be. In addition to a ten-city tour that will take her through most of the Eastern seaboard in almost as many days, she is scheduled to perform at the National Women's Music Festival, the Michigan Womyn's Music Festival and the New England Women's Musical Retreat this year.

Among the many talented musicians who will be working with her is bicoastal Oakland/New York pianist, Julie Homi. Homi said she was "absolutely thrilled" to be hired to go on tour with Tillery and that she admires her for constantly challenging feminist audiences to grow. "I think that by doing things like using men in her band, Linda has helped the women's music scene to become more open and accepting than it was before. She's made people understand that it is important for good musicians to play with other good musicians, no matter what sex or color they are."

Simply put, Linda Tillery is an artist who has always rebelled against rigid definitions and constraining labels. Her independent spirit, which first blossomed with an acid rock band, is still reflected in her many multi-colored pairs of shoes, in her Oakland apartment where an autographed photo of Earth, Wind and Fire shares the wall with an autographed one of Sweet Honey in the Rock.

About the future, Tillery said she intends to record more, tour more, and simply strive to get better. With so much natural musical talent, and perhaps more importantly, such warmth and willingness to take professional risks, Linda Tillery could, if she wanted to, probably persuade the Mormon Tabernacle Choir to join her in a soulful chorus of — "All you want to do is ride around Sally, ride Sally ride!"

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## SISTERS IN THE SPIRIT

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Semenya McCord vocals Wannetta Jackson vocals  
Maggie Pos bass Claire Arenius drums Chris Key vocals  
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PAULIST CENTER BOOK STORE, 5 Park St. Boston  
NUBIAN NOTIONS, 146 Dudley Roxbury  
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# Classifieds

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**BROOKLINE COOLIDGE CORNER**  
GWM punky looking seeks quiet respon. m or f for small bdrm in 2 bdrm apt. near T. Parkng available. I smoke. \$300/month; call Robb eves, weekends 731-3427 (41)

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J.P. resp. mature employed GM seeks same to share lge. 7 room apt. with own bdr and w/d, near T, stores, st. parking. \$250 + util. Eve or wknds 524-7705 Available May 1. (41)

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### SOMERVILLE

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GM 28 rock musician seeks stable living situation. \$300 month max rent. Am friendly, considerate, clean, aware, steady income, not heavy partier. Seek sim. pref. 1 yr. + Call 254-0880 before 10pm. (41)

2 GM prof. and cat seek 3rd in owners 3 bdrm apt. in 3 decker at Ashton T in Dorchester. Spacious with nice detail. Indiv. must be very resp., clean & non-smoker. No drugs. \$325 includes all. 282-6232. (41)

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36 yr. old LF wants to share house or apt. in J.P., Brkln or Newton with one or more people (gay-non gay, mixed m/f or all women). Friendly, indep, work in hi-tech, but live low-tech. Can pay \$300 including ht. Please call Lynn at 524-8655 or (work: 603-881-2434). I've got no pets nor cigarettes. (42)

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Am Tikva welcomes you. Activities include religious observances, discussions, potluck dinners, folk dancing, etc. For events, check GCN Calendar. Call (617) 782-8894 or write PO Box 111 Camb, MA 02238.

Lobbying and fighting legally for realistic approaches to social interaction—especially for same-sex oriented youth who cannot relate easily or safely to their peers as heterosexual youth can. Info + sample bulletin \$2.00. Annual Membership/Subscription \$20.00. Reality Inc. P.O. Box 73 Paramus, NJ 07653-0073.

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(13/32)

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### GCN SPECIALS

**NEW PROMO HOMO NEEDS HELP**  
If anyone could spare a couple of hours a week (preferably on Fridays but not necessarily) to help stuff envelopes and other challenging tasks it would be much appreciated. The work is easy and the atmosphere is fun. Call Brian at 426-4469. Thanks!

**HELP! GCN needs back issue!**  
We just discovered we have one (total: ONE) copy of Vol. 11, No. 43 (black-capped man with christian crosses & "woman signs" saying, "Hey, ya wanna see my anti-porn bill?") If you have this issue and don't need it, please send it to Mike c/o GCN.

**Gay Community News** needs help on Friday nights mailing the paper to our subscribers. Come and help: It's easy, it's fun, it's a good way to meet people, and it's a good way to get involved with your community's paper. Just come anytime after 6PM to 167 Tremont Street, 5th floor (between the Bylston and Park Street "T" stops). If the door is locked, buzz us on the GCN Intercom located outside the door. If you have any questions, call Marcos at 426-4469.

**ARTISTS ILLUSTRATORS DESIGNERS**  
GCN needs some new and exciting graphics to grace our covers and features stories. Call (or write) now and ask for Jean. If Jean is not in leave your name and number and what type of art you do. Be in our pool of artists. 426-4469.

**GAY BOOKS NEEDED!!**

If you've got some gay paperbacks you won't need anymore, please donate them to GCN's Prisoner Project to be sent out to lesbians and gay men behind bars. We're at 167 Tremont St., Boston MA 02111. Thanks!

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# CALENDAR

**April 27  
to  
May 10**

## 27 saturday

Boston — Triangle Theater's production of John Preston's *Franny, the Queen of Provincetown*. 8PM. 58 Berkeley St., 3rd floor. \$8, seniors and students \$7. Continues Thurs., Fri., Sat. till May 4. Info: 353-0434.

Boston — Tom Wilson Weinberg's *Ten Percent Revue* musical theater with Joey Branden, Jean Gauthier, Elliot Pilshaw and Robin White-Portnoy. Arlington Street Church, 8PM. \$8, Fri. and Sat.; \$6, Sun. Continues through April 28. Info: 542-3622.

Allston — *A Bold Stroke for a Wife*, performed by Double Edge Theatre; Church of Sts. Luke and Margaret, 40 Brighton Ave. 8PM. \$8, \$7 students & senior citizens. Info: 776-9474.



"Meet Me in Central Square" (April 28)

Waltham — "Fifth of July," by Lanford Wilson, presented by the Hovey Players. 8PM. Abbott Theater, 9 Spring St. \$5. Info: 890-8180.

Roxbury — "Lesbian & Gay & Unitarian Universalist Association." 4PM. First Church, Roxbury. Dinner, 6PM. Forum on ministry issues, 7PM. Program free, dinner \$4/advance, \$6/door. Info: 262-2068 or 742-2100.

Watertown — Brookline/Brighton/Allston Neighborhood Gay and Lesbian (BANGL) potluck supper; 7PM. Held with Gays & Lesbians of Watertown (GLOW). Info: 783-0204 or 738-0656.

Portland, ME — Benefit Dance for Women's Legal Defense Committee. Friends Meeting House, 1837 Forest Ave. Women only. Chemical-free. 9PM. Donation requested. Info: Ginny, (207) 780-4085.

Boston — Women of Color Celebration. Bring your own special bread. 2PM: cultural events, 6PM: naming ceremony. Mass. College of Art, 640 Huntington Ave., \$3 donation. Childcare and info: Sharon Davis, 727-1960 or Darlene Thompson, 262-1070.

Cambridge — Book party with Elizabeth Stanko, author of *Intimate Intrusions: Women's Experience of Male Violence*. 2-4PM. New Words Bookstore. 186 Hampshire St., Inman Sq.

## 28 sunday

Boston — Bruce Dale's "Up On the Roof," workshop production by the New Ehrlich Theatre; 539 Tremont St., Boston Center for the Arts. 8PM. \$5. Info: 482-6316.

Allston — Slides, songs and tales of Donna Casali's recent work brigade in Nicaragua; Boston Food Co-op, 449 Cambridge St. 4PM. Info: 787-4729.

Cambridge — "Meet Me in Central Square," photography exhibit by Jeffrey Mark Dunn; Off the Wall Cinema, 15 Pearl St., Central Sq. (Continues through June 9.) Opening reception, 11AM-2PM.

Cambridge — Jayne West's Tae Kwon Do school reunion; 3PM, Modern Times Cafe, Hampshire St. Info: 354-5441.

## 29 monday

Boston — Lesbian Sexuality panel with Cindy Patton, Caroline Stack, and Deborah Kutzko; 100 Norway St. 7PM. Sponsored by Fenway Community Health Center-Women's Health Series. Info: 267-7573.

## may 1 wednesday

Boston — Meeting of the Gay & Lesbian Issues Caucus of the 1985 Democratic State Convention; Somewhere Else, Franklin St. 8PM.

Dorchester — Linda Tillery band plus Deirdre McCalia and Tracy Chapman; Strand Theatre, 543 Columbia Rd. 8PM. Wheelchair accessible. \$8, advance; \$9, door. Info: 547-1378.

Melrose — Women in Chiltern, potluck supper & discussion of women's involvement in Chiltern Mt. Club. 7PM. Info: Kay or Elaine, 662-2998 (before 10PM).

Boston — "Ladies and Women," a series of contemporary, independent films about women; ICA Cinema, Sack Copley. \$4.50. Info: 266-5151.

Cambridge — Libana, a women's ethnic ensemble, in concert; Paine Hall, Harvard Univ. 8PM. (Also Sat.) \$7, door; \$6, advance. Info: 864-6912.

Cambridge — New lesbian reading group; Daughters of Bilitis, 1151 Mass. Ave., Old Cambridge Baptist Church. 8PM. \$1. This week: *Between Friends*. Info: 661-3633.

## 4 saturday

Boston — Spring potluck with Daughters of Bilitis. 7:30PM. All women welcome. \$3. Info: 661-3633.

Cambridge — Amethyst Women's Annual Talent Show; 7:30PM. Old Cambridge Baptist Church, 1151 Mass. Ave. \$4 more/less. Free childcare. Drug- and alcohol-free.

Northampton — Lesbian & Gay Liberation March: gather at the Bridge Street School, noon. "Dance the Night Away," 9PM-1AM. Old School Commons. \$2. Info: 586-9340.

West Bridgewater — Flatwater day-trip with Chiltern Mtn. Club. Bring canoe (rental advice available) and picnic. Info: Roy, 588-5786 or Bob, 426-7196.

Cambridge — Betsy Rose & Fred Small in concert; Old Cambridge Baptist Church, 1151 Mass. Ave., Harvard Sq. 8PM. \$7.50, advance/\$8.50, door. Info: 491-8334.

Boston — Beantown Softball League opening day. Daisy Field. Info: Alan, 277-5455.

## 5 sunday

Dorchester — GALA Potluck supper with brief reading by Jeff Black from his novel, *Extra Credit*. All gay/lesbian Dorchester residents welcome. 7PM. Info: 288-3228 or 825-1352 (before 10PM).

Cape Cod — Bike get-together for women. Bring lunch, water, bicycle. Meet 11AM sharp. Directions: Deb, 398-1557.

## 8 wednesday

Boston — Lesbian & Gay Community Networking Breakfast. 8AM at the Club Cafe, 290 Columbus Ave. at Berkeley. Presentations by BL/GPA and Anne Marie Silvia, Boston's AIDS coordinator.

Cambridge — Beantown Softball League's Monte Carlo Night; Campus, 21 Brookline St., Central Sq. 9PM. \$2. Info: 731-6166.

## 9 thursday

Boston — Lesbians Choosing Children Network — "Childcare for Lesbian Parents"; UMass at Park Square, 100 Arlington St. 7:30PM. Info: 868-6922 or 522-2180.

## 10 friday

Boston — BL/GPA's Auction '85. Dome Room, Lenox Hotel. Reception, 6:30PM; auction begins 7:30PM. \$5 donation requested.

Boston — Sisters in the Spirit concert with Semenza McCord, et. al.; to benefit Poor People's United Fund. John Hancock Hall. 8PM. \$8. Info: 262-5922.

Boston — One and discussion with Am Tikva. Hill House, 74 Joy St., Beacon Hill. 8PM. Info: 782-8894.

## Notes

### self-consciously "franny"

If TV's Maude were reincarnated on stage, Franny the Queen of Provincetown would give her a run for her money. Franny has seen it all, done it all, and knows it all — a summa cum laude graduate of the school of hard knocks.

Adapted by Robert W. Pitman from John Preston's novel of the same name, and presented as the sixth-season opener for Boston's Triangle Theater Company, *Franny the Queen of Provincetown* reaches for more than even a street-wise drag queen can handle. Like the novel, the play is a monologue, narrated by a reminiscing Franny from her Provincetown porch, and by the numerous members of her extended family that pepper 35 years of experience. While this form would appear ideally suited for the stage, it is not. By retaining the dramatic monologue structure, Pitman discourages character interaction and encourages the play's self-consciousness. David M. Hough's rather static direction doesn't help matters much.

As the play, or more correctly, the monologue, begins, Franny, in full drag, tells a tale of a pink angora sweater and hatred. Refusing to be tamed, Franny develops a to-hell-with-everyone-who-can't-accept-me philosophy — the compelling force and saving grace behind her personality. The play traces her friendship with a Black queen named Isadora, to a tragic affair, to a one-sided shouting match with God.

The first act relies more on didacticism laced with wit than on conventional dramatic form. *Franny* underscores the world's hostility towards gay people and also raises the important issues of homophobia and discrimination within the gay community. As much as these discourses are entertaining, and strike a true-to-life note — particularly the coming-out of nellie, Liberace-coiffed Joel, and his unseen macho lover Michael in the suburbs — these anecdotes leave a pedagogical mark after the laughter fades. The medium is merely an excuse for a preachy message.

While the second act holds together better than the first, the dramatic tension necessary to propel any theatrical piece is absent. *Franny* rolls along offering stereotypes of the gay experience rather than archetypes. Instead of offering in-depth portraits of individuals that eventually depict the shared experience we feel as gay people, *Franny* provides momentary glimpses into interesting lives — lives that would be a lot more interesting, not to mention real, if we could spend more time with them.

It's difficult to fault the actors for a sense of self-consciousness when the play's structure encourages it. This complaint aside, David Baird is dynamic as the fiery lead. Paul Everett, sporting a Donna Summer bad-girl hairdo, is striking as Isadora.

Kevin Lambert and director Hough's set design is sparse. John van de Meer's lighting is functional, and William Lewis' costumes do a lot on a small budget, although I wonder if any respectable drag queen would be caught dead in Franny's Maude-ish caftans. Music would have helped to convey the passage of time.

*Franny the Queen of Provincetown* may not be ready for her crown, but a corps of talented actors and a good dose of witty dialogue ensure an enjoyable evening.

— Clifford Gallo

The production will run from Thursday through Saturday at 8:00PM until May 5 at the Paramount Penthouse Theater (on the third floor of the Hotel Workers' Union Building), 58 Berkeley St., Boston. For ticket information call: 497-9516.

Calendar compiled by Miranda Kolbe

**GAY COMMUNITY NEWS**

## GCN GAY AND LESBIAN PRISONER PROJECT

We send free papers, books (when they are donated and money for postage is available), and run free penpal ads. (There's sometimes a long waiting list because of limited space.) As we get more volunteers we'll be looking for other ways to make the connections between lesbians and gay men behind bars and those of us on the outside. If you can help with your time or a contribution of mainly gay paperbacks or of money, we are at 167 Tremont, Boston, MA 02111. THANKS!

Just a note to say your fine publication is reaching me and that I really appreciate your caring. I notice there's a long waiting list for penpals but I hope you'll put me into it anyhow. I'll be patient. Thanks.

Richard LEICHTMAN, 005453, Box 221, Raiford FL 32083.

Please mention my name around to gays and transvestites. I'm really lonely and have no one to talk to really. Randy ARNESON, 45367 (S&I 101), 2605 State St., Salem OR 97310.

Help! I'm doing time here in the Sunshine state only there ain't much sunshine in this cell. My interests are very gently loving, understanding, and caring. I'm not Butch or a dyke. I'm in between: a fem, I guess I'm a butchie fem. But more fem. I'd like someone to write to if possible. I can't write other prisoners; a photo would be nice. Tammy PONCIA, Drawer A, Ft. Leavenworth, KS 66027.

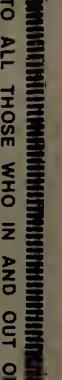
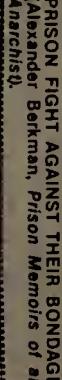
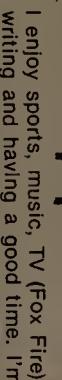
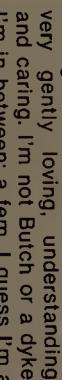
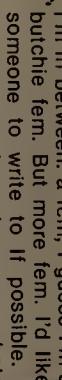
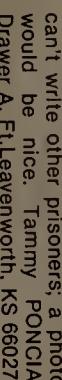
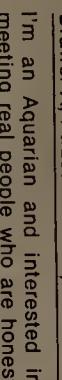
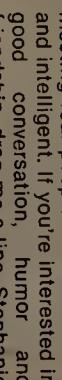
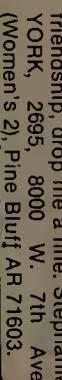
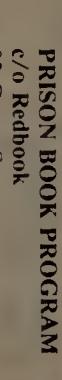
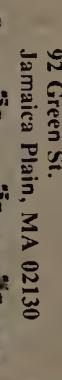
I'm an Aquarian and interested in meeting real people who are honest and intelligent. If you're interested in good conversation, humor and friendship, drop me a line. Stephanie YORK, 2695, 8000 W. 7th Ave. (Women's 2), Pine Bluff AR 71603.

PRISON BOOK PROGRAM  
c/o Redbook  
92 Green St.  
Jamaica Plain, MA 02130

GM looking for love and friendship from GM, TV, TS or Bi. Love all sex.

Larry STEVENS, 49277-2-A, 818 Jefferson Ave., Moundsville WV 26041

Lonely 31 yr-old male-female wants to hear from honest sincere people. Brown hair, blue eyes. Please hurry. DeWayne SCHUH, 17598, Dorm 7, Box 173, Westerville IN 46391



# Prisoners Seeking Friends

## Jailhouse Lawyers Manual

How to file a 1983 suit; basic procedures in filing suits, motions; prisoners right to help one another; how to do legal research; legal forms; and sources of support and publicity. Free, while they last from GCN Prisoner Project, 167 Tremont, Boston MA 02111.

## NEW PENPAL PROGRAMS

(1) Metropolitan Community Church, Box 7226, St. Louis MO 63117. (for prisoners in Indiana, Illinois, Ohio and Missouri mainly)

(2) Prison Pen Pals, Box 82188, San Diego, CA 92138.

(3) Wilman, Box 722, 132 W. 24th St., New York, NY 10011.

Keep GCN posted on how these programs are working out (if they are) and on other new penpal programs you hear about. Thanks.

Do you know anyone who wants to write a quiet passive fem who's looking for some excitement in life through the mail? Dale HANDWERK, 072401, PO Box 1100 (1559), Avon Park FL 33825.

Warm fun-loving gay man looking for some compassionate soul who can relate to a honest person. I like running, art and writing. Daniel WOOD, 39947, PO Box 2, Lansing KS 66043.

Did you ever need a friend? Well, right now I need one. I would especially enjoy hearing from someone in the So. Cal. area as that's where I'm hoping to parole to when I get out.

A.J. ANDERSON, 382691 (E-2221), Rt 6 Box 38, Ellis 2, Huntsville TX 77340.

I would love to be in touch with BWMT people. I write songs, sing and want to help people stay away from prison. I've recently become a Christian but still am deeply homosexual. Clay West KING, 283375, Rt 1 Box 16, Eastham A-208, Lovelady TX 75851.

I am a lonely DISSE and seeking correspondence, friendship and (more) on any subject. Prefer coastal and Canada border states. Gary DITGES, Box 2, 25329, Lansing KS 66043.

I would like to know if you can find me someone I can talk with as a real friend, if only through letters. As there is a definite lack of gay related material to read here, I would also like to receive a subscription to your paper. Thanks very much, Kenneth SHERRY, 6319, PO Box 30 (246C), Pendleton IN 46064.

As you guessed I'm the Jason from Thomaston [Maine]. I got out and ended up growing some grass here in KY and they caught me. As much as I would enjoy receiving your paper again I'd better not just now. These people are Nazis compared to the others. I've seen how they treat gays. Not for me! I'd really appreciate being put on the penpal list. Jason HANNAN, Box 188-92547, LaGrange KY 40032.

I would like to make friends with an open-minded gay person. Race, color and creed not at all important. I'm a prisoner, but hopefully there is at least one gay person out there that's intelligent enough to look beyond the bars that cage me and see me as a human being. Larry JOHNSON, 38010, Box 900, Jefferson City MO 65102.

Needless to say it sometimes becomes hopelessly lonesome in here and being gay and in a southern prison only compounds the misery. I am single (obviously) and enjoy meeting people who take friendship seriously. This institution has some vocational trades which do a lot to stimulate growth in those who take advantage of them. I am presently enrolled into solar energy mechanics. Almond Ray PARKER, PO Box 8, Brunswick NC 28424.

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Nice firm ass, smooth and soft but firm. Need a friend and lover when I'm free. No head games. Joey (Honey Drop) CUTRIGHT, 48987-2-A, 818 Jefferson Ave., Moundsville WV 26041

Looking for sincere friend. I like all kinds of sports, outdoor life, traveling, bodybuilding. I'm romantic, well-hung. Steve HATCH, 107214, Box 97, McAlester OK 74502.

I'm a lonely Black man wishing to correspond with anyone that enjoys fulfilling moments, physically, emotionally and mentally. I'm single, a weight-lifter, and an adventurer. Black, but welcome all who seek correspondence. William BUSH, 165-146, PO Box 57, Marlton OH 43302

As you guessed I'm the Jason from Thomaston [Maine]. I got out and ended up growing some grass here in KY and they caught me. As much as I would enjoy receiving your paper again I'd better not just now. These people are Nazis compared to the others. I've seen how they treat gays. Not for me! I'd really appreciate being put on the penpal list. Jason HANNAN, Box 188-92547, LaGrange KY 40032.